# Unit Three

# *Sacraments: A Celebration of Life and Love*

God is Love and we are called to love God and others. The art of loving others leads to morality. The art of loving God leads to sacraments.

**3.1 Sacraments in General**

Key Concept

Sacraments are the way that Christ has asked us to respond to God’s invitation to inherit risen life.

Key Terms

Sacraments Value

Outline

## Sacraments in General

1. The **Sacraments** are the seven vital actions of the Church in liturgy that are efficacious of salvation.
2. Christ is the principal cause of Sacraments. Sacrament can be efficacious because they give grace.
   1. Because He is truly divine, Jesus has the authority to offer grace through the sacrament.
   2. Because He is truly human, he can communicate his authority to act sacramentally to His apostles.
3. Basics of Sacraments
   1. Sacraments make it possible for us to connect with God in the way God has asked us to connect with him.
   2. Sacraments are the material and sensible things where we begin in hopes of moving toward spiritual and intelligible things.

We begin in a familiar vista and mature in grace moving the vanishing point deeper into the realm.

Sacraments are the vehicles of the Mystical Journey.

Sacraments are the doorways into the Divine Mystery.

* 1. In each of the sacraments we celebrate the union between Revelation and religious experience in the context of our daily lives (CCC 1210).

1. Thomas Aquinas illustrated the parallel between the experiences of daily life and the mystical journey. Following his pattern, we offer the following table.



1. A reflection on the life of Jesus as revealed in the Gospels offers another insight into the sacraments.



Experiencing the Risen Christ

1. We can come to know the truth in three ways.
   1. We can observe the truth. *Maynard saw the remains of drunk driver’s car after the traffic accident.*
   2. We can be hear the truth from an authoritative source. *The police officer said that 40% of all traffic accidents resulting in fatalities involves driving under the influence of alcohol.*
   3. We can experience the truth. *Maybelle was very upset after the drunk driver’s car sideswiped her car before hitting a tree.*
2. Values arise from experience.
   1. A **value** is anything that anyone believes is important or worthwhile.
   2. If we wish to value something or someone, we must have an experience of it. *You won’t know if you like Danish tacos if you don’t try one.*
   3. Sacraments offer a way to experience the Risen Christ.
3. Connecting with Christ
   1. We cannot go back in time and observe Jesus during His earthly ministry.
   2. We can hear the story of Jesus through the Scriptures.
   3. With the sacraments we can experience the Risen Christ.

Sacraments in Depth

1. We can participate in the sacramental life of the church superficially or deeply.
   1. To participate deeply we must strive to die to our ego-centered self and rise to our conscience-centered self.
   2. God made us to live out of conscience and we will be the happiest when we do.
2. Conversion from the ego-centered self to the conscience centered self occurs when we no longer settle for prosperity and pleasure and seek joy and contentment.
   1. Joy comes from loving the Father as Jesus does with our whole heart, mind, soul, and self; and others as Jesus loves them.
   2. Contentment comes from being our better most Christ-like self today and our best most Christ-like self in eternity.

Exercise

Explain the definition of sacraments.

Review

1. What do sacraments make it possible for us to do?
2. What is the relationship between sacraments and the mystical journey?
3. What is a value?

**3.2 Conscience**

Key Concept

**Conscience** is a judgment of reason whereby people recognize the moral quality of an act that they are going to perform, are in the process of performing, or have already completed. (1778)

Key Terms

Conscience

Outline

Becoming our Better Self

1. There is a struggle within each of us over whether we will live out of ego or conscience.
2. We are born with a sense of ourselves as separate and distinct beings. This sense is called the Ego.
   1. We need formation so that we will come to live out of conscience rather than ego.
   2. All the great religions and philosophies call their followers to live out of conscience.
   3. In living out of conscience, we will find the acceptance we crave in the name of happiness.

Disposition of the Soul

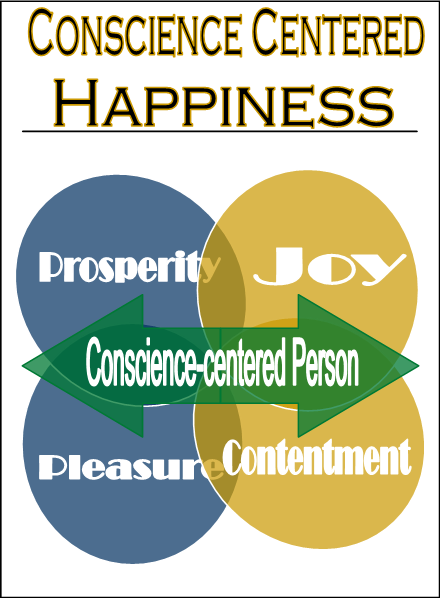
1. Ego-Centered Person
   1. Define the cosmos in terms of the self.
   2. Self and others not recognized as being made in God’s image.
   3. Treats others like objects
   4. Emotional but not compassionate
   5. Holds other to a higher standard than self.
   6. Has something to prove.
   7. Relationships of domination and resignations.
   8. Doesn’t live up to commitments
   9. Doesn’t forgive or seek forgiveness.
   10. Models vices and is petty and inconsiderate.
2. Conscience-Centered Person
   1. Define the self in terms of conscience.
   2. Self and others recognized as being made in God’s image.
   3. Treats others like persons
   4. Compassionate even when not emotional
   5. Holds self to a higher standard than others.
   6. Has nothing to prove.
   7. Relationships of love and acceptance
   8. Lives up to commitments
   9. Forgives or seek forgiveness.
   10. Models virtues and is kind and big hearted.



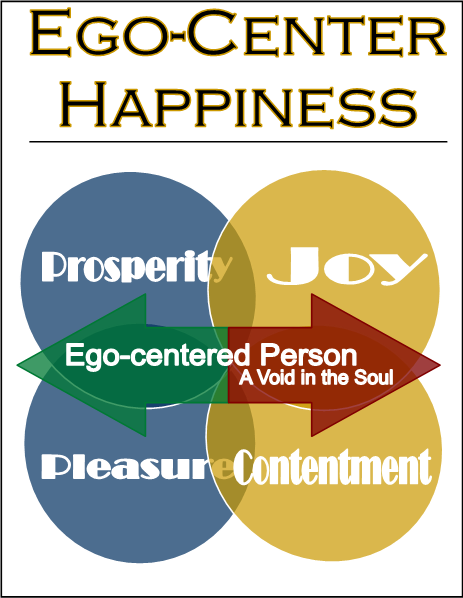
1. Recognizing the difference alone, will not set up on the way to living out of conscience.
   1. Because of the original sin, we are prone to self-deception.
   2. We easily justify our ego-centered conduct by claiming that is other-centered.
2. Any hopes of genuinely overcoming the ego lies in formation.
   1. To form the conscience requires that we act with consent and intent.
   2. We must act virtuously.
3. We must cultivate a genuine, deep, and abiding relationship with the Divine and sacraments are the premier way to do it.
   1. We must love the Father as Jesus does with our whole heart, mind, soul, and self, and others as Jesus loves them.
   2. We must become our best most Christ-like self today and our best most Christ-like self in eternity.

Happiness

1. All of the great religions and philosophies agree that we are the most fully human—the most complete and therefore the happiest when we live out of conscience.
   1. If we want happiness, we want to be our better selves.
   2. For Christians, to be our better selves is to be our more Christ-like self.
2. Why do all of the great religions and philosophies agree that we are the most fully human and therefore the happiest when we live out of conscience? Recall the four facets of happiness.
   1. Pleasure and prosperity can be had by individuals regardless of whether they are ego-centered or conscience centered.
   2. Joy and contentment can only be had if an individual is conscience-centered. The conscience-centered person enjoys others.
3. The ego-centered person is left with a void in the soul. The ego-centered person uses others to fill that void through wealth, sensuality, power, and honor.
   1. This may not be recognized or understood by the ego-centered person immediately or ever.
   2. If recognized, the persons’ natural desire for happiness will draw them toward living out of conscience.
4. The trap to be avoided is confusing a satisfied soul with a gratified ego.
   1. Joy and contentment lead to a satisfied soul.
      1. Only the conscience-centered person can hope to experience a satisfied soul.
      2. Happiness for the satisfied soul can be lasting and complete.



* 1. Because ego-centered persons cannot experience a satisfied soul, they may substitute a gratified ego creating ever- greater obstacles to a satisfied soul.
     1. Gratification is fleeting.
     2. Endless novel stimulation is required to re-gratify the ego.



Real Happiness

1. Happiness is realized in the actualization of good things, which is why we think of them as good in the first place.
   1. When the appetites are attracted to a thing or an act, that attraction is interpreted by our Estimative Powers as a good.
   2. Because this evaluation can occur without the aid of the Executive Faculties, the evaluation may not take into account the context of the person as a whole.
2. Real Goods actualize in the context of the whole. *Healthy Diet* 
   1. Real goods lead to real happiness.
   2. Real goods illustrate balance and can be the foundation for virtue.
3. Apparent Goods actualize in isolation and may in fact damage the whole. *Cigarette Smoking*
   1. Apparent goods lead to apparent happiness.
   2. Apparent goods illustrate a preoccupation and can lead to vice

Apparent Happiness

1. Why do we settle for apparent happiness in the place of real happiness?
   1. Maybe deep in our subconscious we do not believe we are worthy of true happiness--for whatever reason--and thus we accept whatever apparent happiness fall our way.
   2. Perhaps because of the wondrous and difficult thing of being both spirit and flesh, we keep looking for the infinite in finite things: other people, events, circumstances, objects, ideas, when only the Infinite will ever satisfy.
2. We long to abandon ourselves,
   1. Until we die, we cannot fully abandon ourselves to the Divine.
   2. Through the consistent prayerful practice of the Faith, we can strive for holiness, which will be fully realized when we abandon ourselves to the Divine.
   3. Other goods may offer a measure of happiness but abandoning oneself to anything or anyone other than God in this fallen world is risky business.

Exercise

Compare and contrast the ego-centered and the conscience centered person.

Review

1. What do all of the great religions agree upon concerning happiness?
2. What are real goods and real happiness?
3. Why do we settle for apparent happiness?

**3.3 Stages of Formation**

Key Concept

**Formation** refers to freely acquiring a cosmology or an understanding of the nature of things, human nature, good and evil. This may include a religion, a philosophy and other values.

Key Terms

Formation Appetites

Identity Intellect

Will

Outline

Formation

1. When we form our consciences, we engage in a conscious process of acquiring the truth so that our values might reliably lead us to happiness. This process forms character.
   1. When our character is well-formed we exercise greater control over the acquisition of future values.
   2. As a result, our actions become more autonomous.
   3. Our relationships become more ineffable and intimate—a connection among souls.
2. When we form our conscience in accord with real goods:
   1. We become more morally competent.
   2. Our deliberations are wise or wiser.
   3. The scope of our moral reasoning expands in range.
   4. Our actions become more virtuous.
3. Sacraments offer us the best way to form our conscience mystically.
   1. The morally mature person has a greater potential for a relationship with Christ through the sacraments.
   2. As we move to higher levels of consent, we invest more fully and deeply in our relationship with Christ.

Consent Levels in Moral Maturity

1. **Appetites** are the automatic and uncritical attraction to what appears good.
   1. Indifference: Don’t know and don’t care. Failure to recognize the personhood of another. *Maynard was unaware that there are hungry people in the community.*
   2. Awareness: To recognize the personhood of others. *Maynard became aware that there are hungry people in the community.*
   3. Empathy: To understand what the other person is experiencing. *Maynard felt that he had to try and help the hungry.*
   4. Compassion: To share in the other person’s experience. *Maynard volunteered at the Holy Moses Soup Kitchen.*
2. **Intellect** refers to the critical faculty of the soul or the capacity to reason.
   1. Sanction refers to Pre-Normative Consent or consent made in terms of reward/ punishment, praise/scorn. *Hoover obeys the traffic signal to avoid a ticket.*
   2. Norm-giver refers to Normative Consent or consent made in terms of the respect for authority of the norm-giver. *Hoover obeys the traffic signal out of respect for the law.*
   3. Principle refers to Post-Normative Consent or consent made in terms of principles that govern the thing or act in question and supports and empowers the norm. *Hoover obeys the traffic signal because vehicles have to take turns using the intersection in order to avoid expensive collisions.*
   4. Affirmation refers to Trans-Normative Consent or consent made in terms of one’s place in the God’s family or the big picture leading to compassion and caring for others. *Hoover obeys the traffic signal because he is a citizen with duties to other citizens.*
3. **Will** refers to the capacity to freely act even in opposition to one’s owns nature or fate.
   1. Attachment: relationships in terms of the ego. We will to our own benefit. *When Maynard was a child, he needed his parents’ to take care of him*
   2. Detachment: Will to break the ego-based relationships. *When Maynard became an adult, he became independent of his parents.*
   3. Commitment: Act to bind oneself to another in terms of the conscience. *As his parents aged, Maynard took care of them.*
   4. Abandonment: Set aside the superficial things that interfere with the commitment. *After his mom died, Maynard moved his dad to his house to take care of him.*



Christian Formation in General

1. Christian formation names the process by which we experience conversion.
   1. As we mature from Level One to Level Four what changes is our relationships—they become more ineffable and intimate.
   2. The love of others for us reveals the Divine because God is Love.
   3. Accepting their love prompts us to want to love as they have loved us and we are drawn into the Divine.
2. Relationships of Love when graced become sacramental—outward signs of Christ.



1. Level One: Ego Centered
2. When we are ego-centered we are indifferent to the needs and wants of others. We just don’t care. Driven by our natural human desires, we are emotionally needy and that becomes our focus.
3. We’ll use others and become attached to them because they are useful. Because we do not respect others, but only their utility, our use of them will only be tempered by the fear of punishment or the promise of reward.
4. Our attitude toward Jesus parallels our views of others. We look at Jesus as a means to our end. We don’t seek to do God’s will, rather we expect God to do our will and fulfill our needs.
5. We don’t worry about sinning. Maybe we don’t think sin is real, or the rules don’t apply to us, or some other self-serving, self-aggrandizing nonsense. The only time sin gets our attention is when we occasionally, briefly fear the loss of Heaven and the pains of Hell.



1. Level Two: Ego Off-Center
   1. To move off-center of the ego, we must defuse our emotional neediness and become aware of others as individuals in their own right. In so doing, we detach ourselves from them no longer viewing them in terms of their utility.
   2. As we gain respect for self and others we gain respect for rules because rules make respecting others a manageable process.
   3. As we become aware of Jesus and who he is in his own right, we detach ourselves from the fallacy that we can use Jesus as a means to our own ends. As our respect for Jesus grows, we come to appreciate His values and vision and we recognize the reality of sin especially within ourselves.
   4. This new respect will make Catholicism into a manageable process. Why, because at the very least being Catholic is about trying to escape sin.



1. Level Three: Conscience Off-Center
2. As our awareness of Jesus gives rise to empathy for Jesus. We gain some understanding of His thoughts and feelings. We realize that he acted because he loves his Father above all else and he loves us because of his love for his Father.
3. We commit ourselves to the values and vision of Jesus because we realize that in Christ our human desires will be fulfilled.
4. These values and vision form the principles that guide our transformation from a commitment to Christ’s ideals to a commitment to Christ Himself and then to others.
5. We recognize that to empathize with Christ means that we must empathize with others in His name.

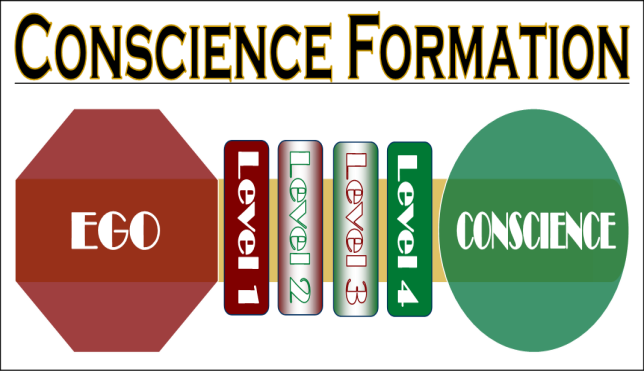


D. Level Four: Conscience Centered

1. As empathy matures into compassion, our understanding of the thoughts and feelings of Jesus perfect into sharing of his thoughts and feelings: we love his Father as Jesus does and that radiates into love for others, as Jesus loves them. We experience this as fulfilling in some measure our human desires.
2. Love is the commitment to the good (happiness) of another. Jesus expressed his love in his passion and death. Passion comes from the Latin word *passio,* which means to suffer. Passionate love means to love someone so much that you are willing to suffer for the one you love. Compassion means to share passion.
3. When we love the Father as Jesus does with our whole heart, mind, soul, and self, and we love others as Jesus loves them, we love with Christ-like passion. In other words, we love even when it hurts the ego. In so doing, we affirm our real place in the creation.
4. We abandon all of the self-aggrandizing, self-serving nonsense that interferes, interrupts, disrupts, or destroys our relationship with Christ and others in Christ’s name.

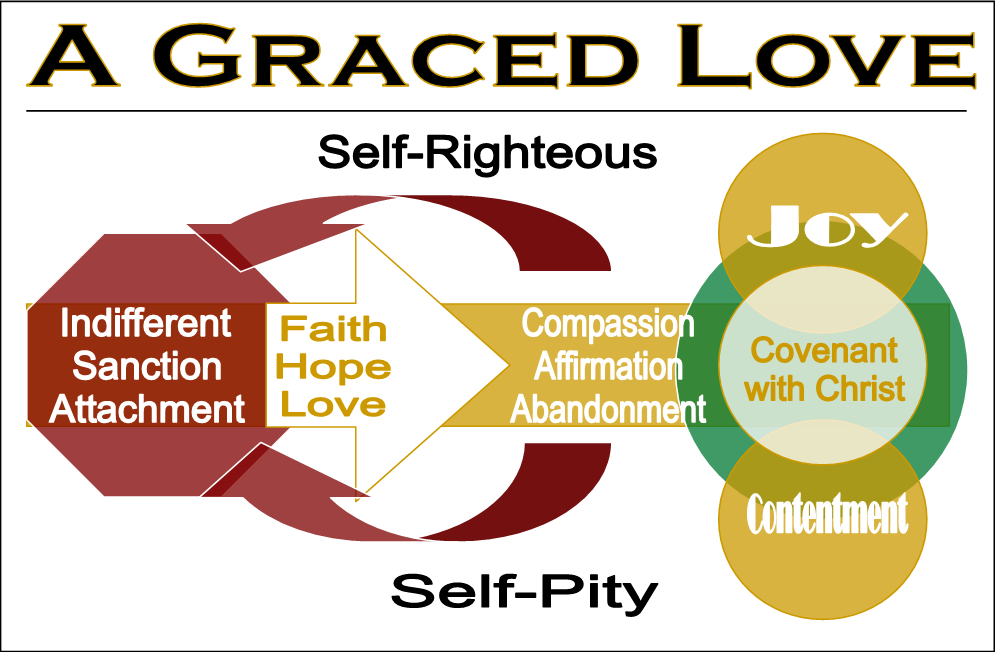
Moral Maturity

1. We are born in a pre-moral state.
   1. While in this pre-moral state we rely on the character of others to guide us.
      1. In effect, we use their Executive Faculties to form our Simple Faculties. *Parents*
      2. This guidance should protect us from errors and may help us to better develop our character.
   2. We never fully mature in this life and so to some extent we will have areas that need development.
      1. If the pre-moral state is the consequence of an invincible habitual impediment, then it is impossible to mature in this area.
      2. We should presume that progress to relieve the impediment is possible, since we may not know the force and duration of an impediment.
2. Even when we have attained the capacity for moral reasoning, we will still rely on the Executive Faculties of others.
   1. Our connection to some of the others will be indirect and impersonal through cultural. *Movies, Music*
   2. Other connections will be direct and personal. *Wise Friend*



A Graced Love

1. The simplest and most intuitive way to pursue moral maturity and move from ego to conscience is to love—to be committed to the good (happiness) of another.
2. That commitment to the good (happiness) of another leads away from the ego and toward the conscience.
   1. We move away from indifference, sanctions, and attachments.
   2. We move towards compassion, affirmation, and abandonment.
   3. In this way, we can enter into covenant with Christ and others in Christ’s name and live out of conscience.
   4. We have something tangible to celebrate



The Depth of Relationships

1. As the depth of the moral maturity increases we share with the other(s) with greater consent and intent making the relationship more authentic and revelatory—a fuller potential for covenant.
   1. The relationship becomes vested in our person—our identity.
   2. The relationship becomes less about what we do together and more about who we are together.
2. We are capable of being committed to the good of others either in whole or in part.
   1. As the depth of one’s love increases, so does the potential for good. *Mr. Tinker cared for his wife’s every need after she suffered a stroke.*
   2. As the potential for good increases, so does the potential for evil (Deprivation). *Mr. Tinker was devastated when his wife of fifty years died.*

Catholic Formation Goal

1. The goal of the Catholic formation process is to become our better more Christ-like self in this life and our best most Christ-like self in the next life.
   1. In the process of doing this, we accomplish the goals of Catholic morality.
   2. We transcend the mechanics that we are studying.
   3. We need to know the mechanics so that our understanding of Catholic morality is accurate and authentic.
2. Catholics is best lived as an authentic and revelatory relationship with Christ.
   1. We call this relationship Church—the Eucharistic Covenant.
   2. To accomplish this means to mature from Level One to Level Four to the fullest possible extent.
   3. We live more fully human lives with more intimate loving relationships as we mature to the higher levels of moral maturity.

Exercise

How do imagine the experience of attending Mass will change as you mature morally.

Review

1. In general, what happens in the course of Christian formation?
2. What is the goal of Catholic formation?

**3.4 Jesus of Nazareth**

Key Concept

Sacraments are our privileged encounter with Jesus. Who is Jesus and why can we encounter Him in the sacraments?

Key Terms

Incarnation Trinity

Paschal Mystery

Outline

Trinity

1. Christians profess three mysteries that are the properties of Christianity.
2. **Trinity** states that there is one God in three divine persons: Father, Son (Word), and Holy Spirit.
   1. The Persons of the Trinity do not share in one divinity, but are each wholly and entirely God.
      1. The divine persons are truly distinct.
      2. The divine persons are relative to each other. There real distinction rests solely in the relationships that relate them to each other. (0253-0255)
   2. Three relationships with God.
      1. Every individual relates to God as creator because we all owe our existence to God. (0295)
      2. Those individuals who accept salvation in Jesus either explicitly or implicitly relate to God as Savior. (0679, 0847)
      3. Those individuals who do the work of the Church relate to God as Paraclete. (0767, 0768)
   3. The Trinity is the love fully actualized. It is the perfect being in perfect love.
      1. We were created to part of this divine love—this is the whole and perfect possession of unlimited life at once.
      2. This is ultimate human happiness we will experience in the risen life in the Communion of Saints.
3. The Divine is fully and completely conscience-centered without an ego, a sense of self as a separate and distinct being, because the three Persons of the Trinity are consubstantial—one in being.

The Beloved of God

1. Love is the commitment to the good (happiness) of another. To love requires a beloved.
2. If God is love, who is the beloved—the person to whom the commitment is made.
   1. God the Father eternally begot the Son.
   2. The Love of the Father for the Son is perfect, complete, and eternal.
   3. In response, the Love of the Son for the Father is perfect, complete, and eternal.
   4. That Love being perfect, complete, and eternal proceeds from the Father and the Son—the Person of the Holy Spirit.
   5. Perfect love is creative and life-giving.

We Desire Love

1. God created us to share in the perfect community of love that is the Trinity.
   1. We are made in the image and likeness of God—we desire the Divine.
   2. As God is the community of perfect love within himself, by design we seek a community of perfect love.
   3. Unlike God, we do not possess a perfect community of love within ourselves.
2. Our desire to live in this perfect community of love is woven into the fabric of our being.
   1. We cannot forsake this longing, but we can try to fulfill this longing in ways that are deprivating and futile. *Casual sex*
   2. Our hearts will not experience an end to this longing until they rest in God.

Mysteries of Christ

1. **Incarnation:** The mystery of Jesus identity. This is a mystery celebrated at Christmas.
   1. Through the power of, the Holy Spirit, The Virgin, Mary of Nazareth, became pregnant with the Divine Logos (The dynamic power of God by which the cosmos has come into being).
   2. Thus, Jesus is one Divine Person who is truly human and truly divine.

(JN 1: 01-18, 0461)

1. **Paschal Mystery:** The Mystery of Jesus mission. This is a mystery celebrated at Easter.
   1. Through His death and resurrection, Jesus has given our human nature the potential to inherit risen life.
   2. We act to inherit it when we die to Ego and rise to Conscience; when we realize that the ego is only an illusion of self, and our true self is found in our image reflected in the light of Christ. (0459-0464)

Christ-Centered Life

1. Jesus Christ offers us the means to attain happiness beginning in this life and perfecting in the next life.
   1. To access the happiness offered by Jesus, we must have a relationship with him.
   2. Authentically living the Catholic life is the way we accept the invitation from Jesus.
   3. This is how we seek the Trinitarian community of perfect love.
2. Christ is the ultimate context for human communion (0661).
   1. Jesus offered himself on the cross because he accepts us as we are. When we take up the cross, we accept ourselves as we really are.
   2. His resurrection reveals who we will be in eternity.
      1. Our rising with Christ will be the ultimate experience of acceptance as we experience the whole and perfect possession of unlimited life at once.
      2. We will experience blessedness in its fullness in the Trinitarian community of divine love.

The Big Choice

1. This is the promise of happiness from Jesus: Convert to your true identity in Christ and you will become your better self now and your real best self in Eternity.
2. It’s difficult to believe; the ego prompts us in the opposite direction.
3. Embracing the Theological Virtues points the way to conscience.
   1. Faith: To find happiness we must trust the Father as Jesus did. We must trust beyond the point of feeling forsaken (MT 27:46).
   2. Hope: We are the masters of our fate; we can choose our destiny in eternity.
   3. Love: We sense that being the masters of our fate means we must be in control, but control is an illusion.
4. Arriving at this point authentically requires formation; nobody gets there in one act of faith—it’s a struggle that is best made in the Eucharistic Covenant that is the Church.

Catholic Formation

1. Levels in General
   1. Level One: We act to obtain the reward of Heaven and or avoid the punishment of Hell. This leads to imperfect contrition—we repent not out of love, but out of fear.
   2. Level Two: We act out of respect for God.
      1. This is what St. Thomas Aquinas called the Virtue of Religion.
      2. We recognize the sovereign majesty of God and our total dependence on Him.
   3. Level Three: We act based on our understanding of the reasonableness of the principles Jesus taught as means to the happiness we crave.
   4. Level Four: We act because of who God is, who we are, and the relationship of trust that invites. We love Jesus.
2. Level One and Two offer only a superficial connection with Christ.



Level Three:

The Vision and Values of Jesus

1. Jesus envisions a Kingdom of God inhabited by those who have freely chosen to love the Father as Jesus does with their whole hearts, minds, and souls, and others as Jesus loves them (1720-1724).



1. The Values of Jesus form the principles.
   1. I should not just settle for prosperity and pleasure, but seek the lasting happiness that comes from joy and contentment.
   2. I should not assert my ego to find happiness; I should surrender to my conscience formed in Christ and trust that God wills my happiness.
   3. I should not rely only on earthly power, but seek strength from grace.
   4. I should not become attached to goods (vice), but seek goods in balance (virtue).
   5. I should not settle for material wealth, but build up a treasure in heaven.
   6. I should not settle for being an image no matter how popular, but strive to be an honorable person of good character.
   7. I should not see others as objects appreciated for their utility, but as persons made in God’s image.
   8. If I have authority, I should use not try to control others, but to serve others.
   9. I should not settle for ego-aggrandizement, but pursue Risen Life.
   10. I should not live as if my death will be my final end, but my new beginning.

Level Four:

Falling in Love with the Divine

1. Eros is the facet of love that befalls us.
   1. We glimpse the other person and we are attracted (appetite) for that person.
      1. Because we are made to love.
      2. Because of the good of the person.
   2. If the attraction is to the other person, in whole, then it’s Eros.
      1. Eros is the attraction to substance and accidents.
      2. Eros is transrational because it’s an attraction to the Ineffable Self.
   3. If the attraction is to the other person’s traits or circumstance, then its infatuation.
      1. Infatuation is the attraction to accidents alone.
      2. Infatuation is irrational because it is not an attraction to the whole person, but to the utility the person could provide.
2. The person in question can be divine, angelic, or human, but in any case we must be willing to let go in order to fall in love.

How We Fall in Love with the Divine?

1. God reveals Himself to us in prayer and sacraments—through the Mystical Journey.
   1. We are attracted to God because we are made to love and God is love.
   2. We cannot help but fall in love with God because we were made to love God.
   3. We can also be infatuated with God because we view Him as having the traits that can solve our problems.
2. Because love must be a freely made commitment in order to be love, God reveals Himself only to those who seek Him and only to the degree and in the way that God is sought.
   1. This is not a point, but a process.
   2. The life of Saint Peter illustrates
3. Because we can fall out of love, we need Agape--Covenant (Being in love) for our love to survive and thrive.
   1. The Church is a Eucharistic Covenant that sustains and elevates our love of the Divine.
   2. In this context we experience community (Philia).
   3. In this context we offer service to others (Storge)

The Beatitudes

1. The Beatitudes are at the heart of Jesus' preaching.
2. The Beatitudes illustrate the kind of persons we will be when we have fallen in love with Christ
   1. We will love our enemies.
   2. We will love the least among us.
3. In this way, we will proclaim the blessings—joy and contentment already secured for Christ's disciples; these blessings can be seen in the lives of the Virgin Mary and all the saints because they fell in love with Christ.

**Blessed are the poor in spirit, for theirs is the kingdom of heaven.**

**Blessed are those who mourn, for they shall be comforted.**

**Blessed are the meek, for they shall inherit the earth.**

**Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.**

**Blessed are the merciful, for they shall obtain mercy.**

**Blessed are the pure in heart, for they shall see God.**

**Blessed are the peacemakers, for they shall be called sons of God.**

**Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.**

**Blessed are you when men revile you and persecute you and utter all kinds of evil against you falsely on my account.**

**Rejoice and be glad  
for your reward is great in heaven.**

The Least among Us

1. Grace marks the followers of Christ.
   1. How can we know if we are in a state of grace and living out of conscience?
   2. What are the people who live out of conscience in a state of Grace like?
2. The story of the last judgment in the Gospel according to Matthew Chapter 25.explains.
   1. Those who are in a state of grace care for others—they are merciful. *Corporal & Spiritual Works of Mercy*
   2. Those who are not in a state of Grace, do not concern themselves with others.

Love Your Enemy

1. The most radical and demanding teaching of Jesus is the call to love ones enemies.
2. Recall the goal of Catholic moral formation is to escape the ego and live out of conscience.
   1. This is not easily done—it’s a struggle.
   2. We can deceive ourselves into believing that we are other-centered when we are motivated by self-interest.
   3. Being good to those who do not care about us is a sure way to develop a more conscience-centered soul.

Living the Beatitudes

1. This recognition calls us to live the Beatitudes.
   1. We will know we are followers of Christ by the way we treat the least among us.
   2. We will know we are followers of Christ because we love those who seem undeserving of our love.
   3. Perhaps the measure of conscience is in our commitment to those who can never or will never repay us?
2. We live the Beatitudes when we realize that what we do to others we do to Christ.

Exercise

How would you compare and contrast the levels one might progress through on the way to falling in love with Divine?

Review

1. How do we change as we fall in love with the Divine?
2. How do we fall in love with the Divine?
3. How do we live the Beatitudes?

3.5 Friendship, Love and Covenant

Key Concept

Theology explains sacraments, but it doesn’t explain the experience we hope to have when we celebrate a sacrament. Sacraments celebrate in the context of friendship, love, and covenant.

Key Terms

Friendship Comrade

Cohort Consort

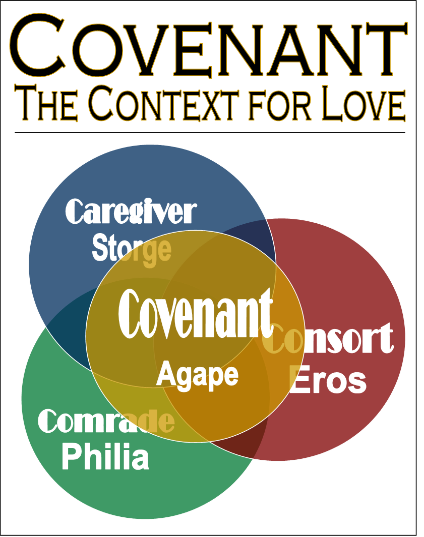
Caregiver Covenantor

Covenant

Outline

Facets of Friendship

1. **Cohort** refers to a friendship in which the parties recognize the good qualities of the other person leading to disinterested cooperation. *Classmate, coworker*.
   1. This is a friendship in the minimal sense because there is no love—commitment to the good (happiness) of the other.
   2. Cohorts find each other to be pleasant and or useful.
2. **Comrade** refers to a friendship in which the parties recognize the goodness or good qualities of the other person leading to fondness.
   1. Philia is the Greek word for this kind of love. This is a virtuous; a brotherly or sisterly love (happiness).
   2. Philia is fueled by a virtuous commitment to another revealed in the familiarity and loyalty shared by the friends. *Confidant*
3. **Caregiver** refers to a friendship in which the parties recognize the goodness or good qualities of the other person causing nurturing.
   1. Storge is the Greek word for nurturing love (happiness).
   2. Storge is fueled by concern for the welfare of the other. *Parents and their children*
4. **Consort** refers to a friendship in which the parties recognize the goodness or good qualities of the other person causing desire.
   1. Eros is the Greek word for this kind of love (happiness).
      1. Falling in love is the expression in English closest to Eros.
      2. Falling in love happens to us; we don’t make it happen.
   2. Eros is a love fueled by a desire revealed by a longing to be with the other.
      1. This is more than an infatuation—which is an attraction to the traits (accidents) of the other person.
      2. Eros is the love of the person (substance).
         1. It happens because in the beloved we glimpse the happiness that we crave.
         2. When we fall in love it is with the Ineffable Self of the other.
   3. In order to fall in love, we must be willing to let go and take a chance that we might be hurt.
   4. The question becomes how will we respond to having fallen in love?
      1. It might degenerate into Eros only in a physical relationship.  *Sexual affair*
      2. It might elevate into Eros in both the physical and spiritual relationship. *Matrimony*
      3. It might elevate into Eros only in a spiritual relationship. *Ecstasy of St. Theresa*
5. **Covenantor** refers to a friendship in which the parties recognize the goodness or good qualities of the other person causing them to make and sustain a covenant.
   1. Agape is the Greek word for this kind of love (happiness).
      1. Being in love is the expression in English closest to agape.
      2. Agape is fueled by a sense of belonging with the other person or persons.
   2. This is the love upon which covenants are based.

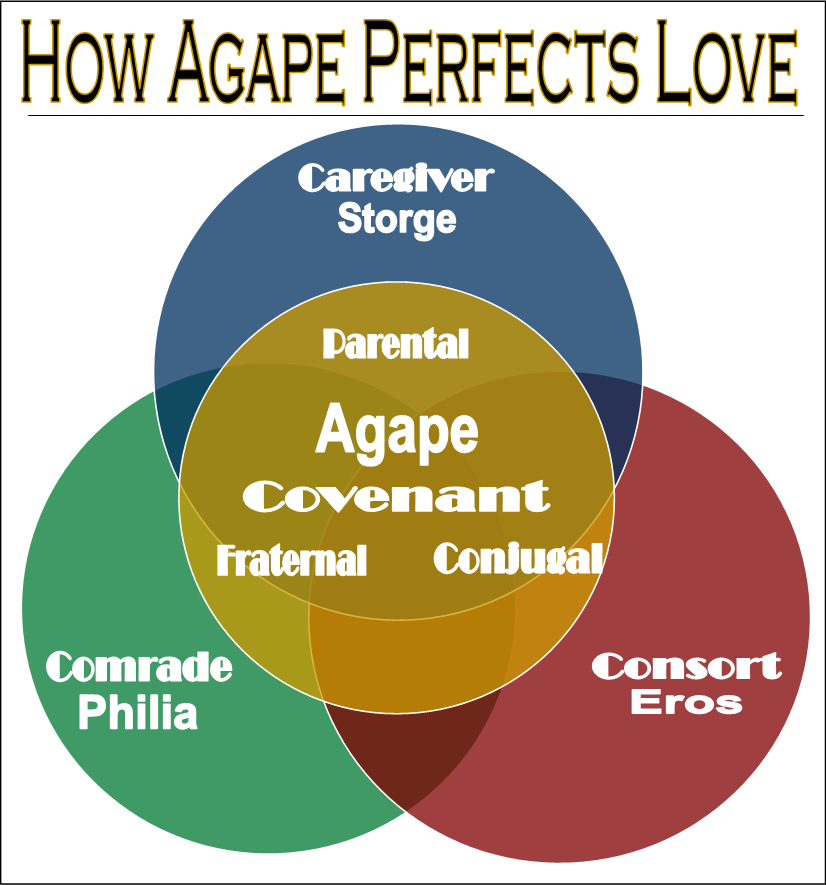


With Love

1. We can love in part or in whole.
   1. To love in part means that not all of the facets of love are present and so not in context with each other. *The doctors are committed to the good of their patients (Storge).*
   2. To love in whole means that the facets of love are all present and in a context with each other.
2. Agape unites all of the loves and creates a context for them within which to blossom as they complement and build each other.
   1. The vocation of Matrimony activates in principle all of the four loves, while in practice some may be inactive for a time. *Married couple Maynard and Maybelle practices natural family planning.*
   2. The vocation to Holy Orders or the religious life activates in principle Philia and Storge, but Eros for another human being is forsaken in principle and practice for the Kingdom of God.
   3. The vocation to the single life activates in principle Philia and Storge, but Eros is forsaken in practice and also in principle if a vow is made. *Cult of the Virgins*
3. The loves can exist outside of Agape.
   1. Philia and Storge can survive and thrive on their own merit without Agape. *Maynard and Hoover have been life-long friends. Maybelle has volunteered at the animal shelter because of her love for animals.*
   2. Eros needs Agape in order for it and the relationship that follows to thrive.
      1. Because we can fall in love, we can also fall out of love.
      2. Without Agape (being in love) to sustain Eros (falling in love) the love and the relationship might end. *Maynard and Maybelle fell in love and got married.*

Covenant

1. **Covenant** is a relationship in which the individuals belong with each other.
   1. It’s a relationship that creates identity. *Matrimony, Religious Life*
   2. It offers to accept others as they really are apart from the superficial.
2. Covenants can only be formed by two or more people. *Wherever two or more are gathered in my name, I am in their midst.—MT 18:20*
3. Covenants perfect the other loves because the Philia, Storge, and or Eros express both their particular love and also Agape (being in love).
   1. Philia becomes fraternal.
   2. Storge becomes parental.
   3. Eros becomes conjugal.



Catholic Covenant

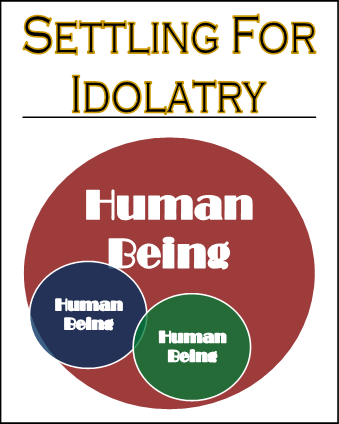
1. The Theological Virtues draw us towards joy and contentment.
   1. The hope-filled person believes that there is a potential for joy and contentment through relationships.
   2. Faith serves as the foundation for relationships.
   3. Love is the commitment to the good (happiness) of another that gives the relationship the potential for joy and contentment.
   4. The Theological Virtues are most fully actualized in a covenant.
2. Catholics are Christians who form within a Eucharistic covenant under the authority of the Pope.
   1. The purpose of the Eucharistic Covenant is the formation of its members so that all will be their better, more Christ-like selves now and become our best most Christ-like self in Eternity.
   2. A Covenantor is an individual whose identity is formed and sustained in the context of covenant.
   3. Catholics are called to be Eucharistic Covenantors.

Graced Love

1. We are capable of natural love without the aid of grace, creating natural friendships.
   1. When we love that commitment to the good of the other draws us out of ego and toward conscience.
   2. Real love transforms us to being other centered.
2. Grace builds upon nature and elevates it.
   1. We continue to love in a natural vein and that love is elevated by grace and given an additional supernatural dimension.
   2. We continue to have friendship in a natural vein and that friendship is elevated by grace and given a supernatural dimension.
3. When in a state of grace, we love naturally (because of the beloved) and supernaturally because we are united to Christ loving others because of our love for God. (1642, 1827, 2011)

Without Love

1. Covenant never forms without love because there is no love or loves upon which to build it.
2. People may enter into the institutions that are animated by these loves without the commitment to the good of the other. *Marriage as a merger.*
3. We commit idolatry when we replace God with another human being.
   1. We are called to love others because of our love for God.
   2. Idolatry occurs when we love others instead of loving for God.
   3. No matter how passionately we love or are loved, the beloved cannot be expected to take the place of God.
   4. If that’s what we expect, the relationship is doomed to failure.



1. St Augustine said that we will not rest (be and feel complete) until we rest in God (in Risen Life).



Graced Relationships

1. In the context of Covenant, a graced love and the friendship may result.
   1. It serves as a prevue of the completeness and happiness we will experience in Risen Life.
   2. The context of covenant guides our love—commitment to the good of another, so that it contributes to the common good.
2. Love empowers both the lover and the beloved, so that they might realize their potential more fully.
   1. The realization of potential leads to completeness—happiness.
   2. To love is to act in the most moral way possible.
3. Sacraments are the gateway to graced relationships.

Exercise

Explain the relationship among friendship, love, and covenant.

Review

How would you compare and contrast the various facets of love?

What is the relationship between sacraments and graced relationships?